Are Christians' Views on the Early Chapters of Genesis Connected With Their Eschatological Models? A Quantitative Study of Viewpoints.

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Abstract
In the contemporary Christian world, the early chapters of Genesis and eschatology (the study of last things) are perhaps the most obvious points of contention. In each case, there are four viewpoints common among believers who adhere to orthodox Christian faith (as defined in the ecumenical creeds such as the Apostle's and Nicene Creeds). In this paper, I describe the methodology, results and takeaways from a poll seeking to determine relationship between Christians' views on eschatology and their views on creation/evolution.

I. Introduction

In the 21st century, voluminous scholarly research has been undertaken on the relationship between the creation and primeval history narratives of the first 11 chapters of Genesis (also referenced extensively in the New Testament) and modern science. Additionally, extensive scholarship has been devoted to the question of eschatology, particularly regarding the millennial question, or the placement of Christ's 1,000-year reign as expounded in Revelation 20 in relation to the church age and the Second Coming. But very little research has been conducted to determine if Christian views on the first controversy – creation and human origins – has any relationship or bearings with their views on the other controversy at the other end of the spectrum of redemptive history – eschatology and the Second Coming of Christ.

This article seeks to make a cursory, though by no means exhaustive, effort to fill this gap by examining the relationship between the views on these topics.

One major difference between creation and eschatological models must be noted, however. Since the early church, Christians have debated eschatology, with equally devout and scholarly minds holding alternate views. Papias and St. Irenaeus, for instance, were strong historic

premillennialists[i]. St. Augustine founded the amillennial position[ii]. Jonathan Edwards and many of his contemporaries in America's founding generation were postmillennialists[iii]. And most of today's evangelical teachers are dispensational premillennialists[iv].

This long-standing debate cannot be said to exist with creation models. True, some of the early church fathers did embrace progressive creationism – the concept that the days of creation in Genesis 1 might have been long periods of time, since the Hebrew word *yom* for "day" can indeed mean an extended period depending on the context[v]. But these questions were by no means divisive in the church until the advent of Darwinism in the mid-19th century. And the concept of theistic evolution – that God created through common descent – does not seem to appear in Christian thought until after Darwin. ***The eschatological debates arise from a theological context. The creation/evolution debates arise out of questions posed by secular science in the modern age.***

a. Definitions

Even to the most learned scholar, the terminology used for eschatology and creation/evolution can seem bewildering. And in our era of self-styled spirituality, a good many lay Christians and even a few scholars contrive their own eccentric views that defy categorization. But for the purposes of this study, I rely on those perspectives that have at least some widespread scholarly acceptance within the Christian world.

> **Young Earth Creationism –** This references the belief that all creation, and especially humanity, were created *ex nihilo* (Latin for "out of nothing") in the past 10,000 years, a dating system derived from a literal and complete reading of the Biblical genealogies.

There is complete rejection of common descent, with life forms seen as being unique and special creations of God.

Old Earth Creationism – This viewpoint holds to a rejection of common descent and a literal and historical Adam and Eve and Noah's Flood. But the extended periods of geological and cosmological time touted by modern science are embraced. Thus, God is seen as creating without macroevolution, though over a longer time horizon.

Genealogical Adam and Eve – This is a newer position that holds to the evolutionary model maintained by secular science, but claiming that Adam and Eve are the common ancestor of all human beings alive today. They are seen to have lived in the past 10,000 years and the Biblical account is taken as literal and historical. In this view, the Biblical story of man's origins is fully accurate – but it's not the only story, with a backstory predating it.

Theistic Evolution – This is the position that God used macroevolution as His creative tool. Many theistic evolutionists prefer the term "evolutionary creationists," though the extent to which the Biblical account is taken literally and inerrantly varies widely among them.

Historic Premillennialism – This is the viewpoint, common among the early church fathers, that the church age will end in a period of tribulation, followed by the Second Coming and the inauguration of a 1,000-year kingdom of still somewhat imperfect but much improved righteousness, before the final judgment and eternal state.

Dispensational Premillennialism – This is the viewpoint, common among most contemporary American Bible teachers, that the church age will end with a pre-

Tribulation rapture (or removal) of true believers, followed by a seven-year tribulation in which Jews will come to faith in Messiah Jesus and Gentiles not previously converted during the church age will make professions of faith (known as Tribulation Saints), but will suffer horrendous persecution under the Antichrist. Christ's return will inaugurate a 1,000-year kingdom of peace but still imperfection before a final rebellion, a final judgment, and the eternal state.

Amillennialism – This has been the consensus view during the church age and is common among Roman Catholics, Lutherans, Anabaptists, Reformed Christians and some Baptists. The view is that the millennium is a term for the church age. At the close of the church age, there will be a period of final tribulation, before Christ returns and sets up His eternal kingdom and executes the final judgment. In essence, amillennialism is a simplified though still literal understanding of Biblical prophecy.

Postmillennialism – This is the view that at some point the church age will give way to a Christianized era when the Gospel will prevail globally and Christianity will set the global agenda. This Christian era would be the millennium and would be followed by Christ's Second Coming and final judgment, though perhaps with a short period of tribulation at the end of this time of prosperity. Many Christians active in politics or social movements hold this perspective and it was common in early America.

II. Methods

To undertake this study, I posted a survey to the Facebook group Creationism[vi]. Founded in 2008 and having 95,300 members (at the time of the survey in spring 2026), this Facebook group

is one of the most mature and widely referenced online gatherings of proponents of various forms of creationist thought.

The survey began with the introduction “I'm interested in the connection between views on creationism and views on eschatology (end times) among Christian believers,” followed by definitions of both the eschatological and origins-focused models.

Survey takers were allowed to choose only one combination of beliefs out of 16 total combinations, which were derived from the four views of origins and the four views of end times. For instance, one could be a dispensational premillennialist and be a young earth creationist, an old earth creationist, a believer in the genealogical Adam and Eve, or a theistic evolutionist.

The survey remained active for one week, but all responses were recorded in the first weekend.

III. Results

TABLE A: Full Listing of Positions, Percentages and Respondents

POSITION	PERCENTAGE	NUMBER
Young Earth Creationism/Historic Premillennialism	**21%**	**11**
Young Earth Creationism/Dispensational Premillennialism	**36%**	**19**
Young Earth Creationism/Amillennialism	**7%**	**4**
Young Earth Creationism/Postmillennialism	**5%**	**3**
Genealogical Adam and Eve/Historic Premillennialism	**0**	**0**
Genealogical Adam and Eve/Dispensational Premillennialism	**0**	**0**

Genealogical Adam and Eve/Amillennialism	**0**	**0**
Genealogical Adam and Eve/Postmillennialism	**0**	**0**
Old Earth Creationism/Historic Premillennialism	**9%**	**5**
Old Earth Creationism/Dispensational Premillennialism	**3%**	**2**
Old Earth Creationism/Amillennialism	**1%**	**1**
Old Earth Creationism/Postmillennialism	**0**	**0**
Theistic Evolution/Historic Premillennialism	**9%**	**5**
Theistic Evolution/Dispensational Premillennialism	**0**	**0**
Theistic Evolution/Amillennialism	**3%**	**2**
Theistic Evolution/Postmillennialism	**0**	**0**

TABLE B: Prevalence of the Four Major Creation Models

POSITION	PERCENTAGE
Young Earth Creationism	**69%**
Genealogical Adam and Eve	**0%**
Old Earth Creationism	**13%**
Theistic Evolution	**12%**

TABLE C: Prevalence of the Four Major Eschatological Models

POSITION	PERCENTAGE
Historic Premillennialism	**39%**
Dispensational Premillennialism	**39%**
All Premillennialists	***78%***
Amillennialism	**11%**
Postmillennialism	**5%**

NOTE: Numbers are rounded, which makes totals not equal 100%

IV. Limitations

This study is limited by a relatively small sample size, appearance on only one platform that arguably might by name recognition lean toward a young earth or old earth creationist perspective, and a general bias toward the English-speaking world, since that is where a majority of the group members are located. Creationism is more emphasized in Protestant Christianity, so Roman Catholics and Eastern Orthodox Christians may be underrepresented[vii]. This study also does not emphasize the degree to which Christians might prioritize their views of creation or end times as more important (for instance, many Calvary Chapel teachers are adamantly dispensational premillennial but are open on old or young earth creationist positions).

V. Analysis

Some notable observations:

a. Young Earth Creationism is Very Prominent – Despite Popular Belief

When looking at the writings of leading theologians of the present, the impression might be that young earth creationism is a minority position. But when looking at the views of average clergy[viii] and lay Christians[ix], it becomes clear that the young earth model predominates. And this is demonstrated by other surveys. This testifies to the effectiveness of Answers in Genesis and the Institute for Creation Research, among other organizations, in developing a consensus position among American evangelicals, reversing nearly a century of old earth creationist dominance[x]. It seems likely that most evangelicals assume young earth creationism is less popular than it really is.

b. There is a Strong Correlation Between Premillennialism (Especially Dispensational Premillennialism) and Young Earth Creationism

This might be expected considering the very low level of symbolism employed in both viewpoints. It is, however, noteworthy that the Scofield Study Bible, which first popularized dispensational premillennialism, held to a form of old earth creationism (known as the gap theory). But it appears that the vast majority of modern proponents of premillennialism take to a traditional young earth reading of Genesis. This implies that, in the American church, premillennialism and young earth creationism truly are consensus positions for many[xi].

c. Historic Premillennialism May Be on the Upswing

For several decades, anecdotal reports have been that dispensational premillennialism has been losing its dominance among evangelicals. While amillennialism has been the consensus view through most of the church age, and postmillennialism was the early American view that might seem to dovetail with U.S. evangelicals' love for early America, it appears historic premillennialism has made the biggest gains. Why is this? Reasons might include: It is a position held by the early church fathers (which makes it more likely more scholarly-focused Christians might embrace it), it is quite similar to dispensational premillennialism but without the pre-Tribulation Rapture, and it is still a literal (arguably even more so) reading of Scripture, which dovetails with the dominance of fundamentalism in evangelicalism today[xii].

d. Genealogical Adam and Eve Have Made Little Headway

Despite the efforts of biologist S. Joshua Swamidaas to provide a literal synthesis between a traditional reading of Genesis and modern macroevolutionary theory[xiii], the results of this survey suggest his hypothesis has made little headway among Christians. The more popular views are

the preexisting young earth and old earth perspectives, as well as theistic evolution. It may be that in our times of culture wars, there is little appetite for compromise positions. Also, most evolutionists find the Biblical literalism of Swamidaas' view to be self-defeating, while most young earth creationists see little need to also embrace evolutionary creation. In essence, neither the secular world nor the conservative church has any desire for both views to be true.

e. There is a Strong Correlation Between Theistic Evolution and Non-Dispensational Premillennial Thought

While historic premillennialism is found among theistic evolutionists (which is perhaps surprising since that eschatological view is very traditional, based on the early church fathers), it is clear that theistic evolutionists are not believers in the pre-Tribulation Rapture. This could be because most pre-Tribulation Rapture teachers are strongly anti-evolutionist, so there would be little desire to identify with them.

f. Amillennialism and Postmillennialism Are Divided, and This Becomes Clear When Correlated with Creation Models

Unlike premillennialism, which is essentially a conservative Christian position, amillennialism and postmillennialism have both liberal and conservative varieties. In conservative amillennialism[xiv], there is still belief in a literal end-time Antichrist, a future conversion of ethnic Israel, and a final tribulation. These amillennialists differ from their premillennial brethren in suggesting a simplified eschatological model. On the other hand, liberal amillennialists are more interested in spiritualizing Biblical prophecy into mere symbolism.

Among postmillennialists, the liberal school of thought is that through social progress, the world will become a better place, made ready for Jesus' return. This viewpoint dovetails to some

extent with humanistic hopes of creating a much-improved world through human effort. On the other hand, the resurgence of postmillennialism in recent decades has been dominated by dominion theologists, who emphasize Christian involvement in politics. The late campus activist Charlie Kirk is the most visible and well-known example of this viewpoint.

With this understanding, it makes sense why amillennialists and postmillennialists would be in evidence among both young earth creationists (the conservative wing) and theistic evolutionists (the liberals).

VI. Conclusion

This attempt at quantitative research on both creation and eschatology reveal that Christian positions on points of debate do not exist in isolation. The same lay Christians and theologians who are proponents of one view or the other on one end of the redemptive historical spectrum are likely to take positions on the other side of the spectrum as well.

On the other hand, we see that conflating a particular creationist view with a given end time view (or vice versa) would also be a flawed stereotype.

Rather than coming to a hasty conclusion (all premillennialists are young earth creationists or all theistic evolutionists will allegorize Bible prophecy, for instance), a better approach would seem to be looking for the hermeneutic (i.e., method or theory of interpretation) that might undergird a particular viewpoint on both ends of the spectrum.

Connections of creation and end time views do not appear to exist in absolute terms but in generalities.

It should also be noted that the comments to this poll reveal a large number of respondents seeking novel views of both creation and end times that do not accord with perspectives held by the church over the generations. While Christians need to be open to new insights based on thorough Biblical study, there is a particular need in our times of self-styled spirituality to be wary of new "revelations" that are at odds with everything the church has taught in the past and which do not have a solid Biblical foundation. Such views are often more connected with reported personal experiences (which cannot be verified) or synthesis with secular views or social media trends (consider, for instance, the recent upsurge in supposedly Christian flat earth claims).

Perhaps most important is the understanding that while sincere Christians may differ about origins and end times, both ends of the spectrum contain clear non-negotiables. ***God is the Creator and there was a fall of humanity that precipitated our need for a Savior. And Christ is coming back to inaugurate an eternal state of righteousness and undertake a final judgment.*** Remove these aspects from the Christian story and the message of the Gospel and the work of Christ have little effect or meaning.

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[i] Vlach, M. J. (n.d.). The Early Witness to Premillennialism. Blog.tms.edu. https://blog.tms.edu/early_witness_to_premillennialism

[ii] Amillennialism: Millennium Today | Christian History Magazine. (n.d.). Christian History Institute. https://christianhistoryinstitute.org/magazine/article/amillennialism-millennium-today

[iii] American Postmillennialism: Seeing the Glory | Christian History Magazine. (n.d.). Christian History Institute. https://christianhistoryinstitute.org/magazine/article/american-postmillennialism-seeing-the-glory

[iv] Premillennialism Reigns in Evangelical Theology. (n.d.). National Association of Evangelicals. https://www.nae.org/premillennialism-reigns-in-evangelical-theology/

[v] Grudem, W. (2022, July 7). Our Old Earth: Arguments for Billions of Years. Desiring God. https://www.desiringgod.org/articles/our-old-earth

[vi] Creationism. (2016). Facebook.com. https://www.facebook.com/groups/31425129128/

[vii] Roman Catholicism is relatively open to theistic evolution (Catholic Answers. (2018, November 19). Adam, Eve, and Evolution. Catholic Answers. https://www.catholic.com/tract/adam-eve-and-evolution). Eastern Orthodoxy, by contrast, is much more a bastion of young earth beliefs, though amillennial eschatology

(Orthodox Ethos. (2024, October 25). Are “Old Earth” and Evolution Compatible with Orthodoxy? YouTube. https://www.youtube.com/watch?v=14qvONP0mN0)

[viii] A Survey of Clergy and Their Views on Origins - Article - BioLogos. (2013, May 8). BioLogos. https://biologos.org/articles/a-survey-of-clergy-and-their-views-on-origins

[ix] NW, 1615 L. S., Suite 800Washington, & Inquiries, D. 20036USA202-419-4300 | M.-8.-8. | F.-4.-4. | M. (2019, February 6). The Evolution of Pew Research Center’s Survey Questions About the Origins and Development of Life on Earth. Pew Research Center’s Religion & Public Life Project. https://www.pewresearch.org/religion/2019/02/06/the-evolution-of-pew-research-centers-survey-questions-about-the-origins-and-development-of-life-on-earth/

[x] Not Young-Earth, but Still Creationist | National Center for Science Education. (2024). Ncse.ngo. https://ncse.ngo/not-young-earth-still-creationist

[xi] This might be surprising when considering that Answers in Genesis, arguably the leading young earth organization today, downplays affinity with any end time model

[xii] For an overview of historic premillennialism: Blomberg, C. L., & Sung Wook Chung. (2009). *A case for historic premillennialism : an alternative to “left behind” eschatology.* Baker Academic.

[xiii] Swamidass, S. J. (2019). *The genealogical Adam & Eve : the surprising science of universal ancestry*. IVP Acdemic.

[xiv] Riddlebarger, K. (2013). *A case for amillennialism : understanding the end times* (Expanded edition). Baker Books.

APPENDIX: Survey Questions and Copy

Creationism · Join
Daniel Coats · April 10 at 2:15 PM ·

I'm interested in the connection between views on creationism and views on eschatology (end times) among Christian believers.

See below for definitions:

Creationist Positions

YOUNG EARTH CREATIONISM

Belief in recent creation of all things in the past 10,000 years with no known prehistory.

GENEALOGICAL ADAM AND EVE
Belief in Adam and Eve as our genealogical ancestors in the past 10,000 years, but evolutionary or old earth prehistory.

OLD EARTH CREATIONISM

Belief that God created without macroevolution, but with the long ages of geological history

THEISTIC EVOLUTION

Belief that God created through macroevolution.

Eschatological Positions

HISTORIC PREMILLENNIALISM

Church age > final tribulation > Second Coming > Millennial reign > final judgment > eternity

DISPENSATIONAL PREMILLENNIALISM

Church age > Pre-trib rapture > final tribulation > Second Coming > Millennial reign > final judgment > eternity

AMILLENNIALISM

Church age is the millennium > final tribulation > Second Coming/final judgment/start of eternity (one mega event)

POSTMILLENNIALISM

Church age > Millennium (improved world through the spread of the Gospel) > Second Coming/final judgment/start of eternity (one mega event)

Young earth creationism/historic premillennialism	21%
Young earth creationism/dispensational premillennialism	36%
Young earth creationism/amillennialism	7%
Young earth creationism/postmillennialism	5%
Genealogical Adam and Eve/historic premillennialism	1%
Genealogical Adam and Eve/dispensational premillennialism	1%
Genealogical Adam and Eve/amillennialism	1%
Genealogical Adam and Eve/postmillennialism	1%
Old earth Creationism/historic premillennialism	9%
Old earth Creationism/amillennialism	1%
Old earth Creationism/postmillennialism	1%
Theistic evolution/historic premillennialism	9%
Theistic evolution/dispensational premillennialism	1%
Theistic evolution/amillennialism	3%
Theistic evolution/postmillennialism	0%
Old earth Creationism/dispensational premillennialism	3%